

THE BIRTHRIGHT.

Interesting Sermon Delivered at the Synagogue by Rabbi Levi—Story of Jacob and Esau.

The Intelligencer has been permitted to print in full, a recent sermon on "The Birthright," delivered by Rev. Rabbi Levi, of the local Hebrew congregation. Said the rabbi:

"My friends, the sacred author in the narrative of the incidents with which he presents us to-morrow, shows that he had a wonderful insight into human nature. We have already seen his dramatic and exact delineation of preceding historic events and we now approach that series of incidents which have ever been of a most fascinating character, the portraitures of Jacob and Esau. Of course the first thoughts that arise to our minds when these names are mentioned, are the sale of the birthright, and Jacob's securing possession of the same. You are all familiar with the details of these events and with the characteristics of the first of them, Esau's plea unto Jacob, 'Give me some of that red stuff,' referring of course, to the porridge which the younger brother was preparing and for which the elder was willing to sacrifice his birthright. But this evening we shall devote some attention to the second of these events above mentioned, and endeavor to find therein some lesson which we may well take to heart.

"Jacob had thus secured the rights to the birthright. The birthright itself, however, had not yet come into his possession, and herein lay the difficulty. For unto Isaac, old and decrepit, well-nigh blinded with age, none was dearer than the rough, shaggy, stalwart Esau, pictured by theologians and commentators as possessed of all the evil characteristics of life, although the Biblical narrative, when studied in its entirety, gives us no reason for judging him other than an individual capable of affection, in-so-far as he is willing to delay his vengeance until after his father's death, capable of bitter grief, rough, yet straightforward, and possibly too much given to levity to realize the more serious aspects of life. Withal this he is the choice of his old father, Isaac, and in return gives unto his parent the choice of his findings amongst the vast woods and fields about his home. To emphasize this loving relationship the second of Israel's patriarchs prepares to give unto Esau the rights of primogeniture. How Rebecca, hearing the conversation twist father and son and being partial in her affections, desired the beloved of her heart, Jacob, to secure the blessing, how she dressed him in shaggy skins to give unto him the appearance of the elder brother, how she gave him instructions concerning the preparation of the food for his father; of all this you remember the details. Now picture unto yourselves the next scene in the drama. The aged patriarch outstretched upon his couch, almost sightless, addresses him, who has entered, and being told he is Esau, fondly speaks unto him, bestowing upon him loving caresses, and in affectionate embrace showers upon him kiss after kiss of paternal love, ere he calls down upon him the choicest blessings of heaven, and the birthright has gone to Jacob. And yet, withal this, the old father had his doubts, for despite the name given, and the food brought, as he passes his hands lovingly over those of Jacob, he whispers, 'Yes, the hands are the hands of Esau, but the voice is the voice of Jacob.'

"It is to this verse in particular, my friends, that I shall direct your attention, this evening, in-so-far as it presents us with a fine text, for a consideration of two-sided lives, if you will so put it, and for a further consideration of the question as to what part hand and voice should play in the development of our lives, whether the victories of existence have been gained by the work alone, or whether it has not been the combined activity of both that is responsible for civilization and for the progress of mankind.

"Glance, then, for a moment at an ordinary sphere of life that presents itself unto us but too frequently. We have been accustomed, year in and year out, to have our text of this evening emphasized to illustrate one of the most fearful characteristics of some individuals, 'hypocrites.' And you will immediately see what bearing a consideration this characteristic has for us all. The world throughout its history, has had but too many double lives, as I shall term them; lives wherein action and motive do not agree, wherein deed and creed differ most materially. 'The hands are the hands of Esau,' yes, but the voice remains that of Jacob,' and the thought in the ordinary realm of charity, I remember having heard a gentleman ask 'what is the difference where or how charitable donations are given, so long as they are given?' Well, I suppose the needy recipients of gifts can make use of them, however and whenever they may have come, so that the end becomes good whatever the means in such instances may have been. And yet you will for a moment seriously think that the end justifies the means? That so long as the result is beneficial, the means of securing such end may be as mean and contemptible, and as low and degrading as possible. During early and medieval times, this was to be sure, the case. No means were considered too fearful to secure an end that seemed worthy, and as a result the world saw a period of dark ages, which it has taken century upon century to illuminate. Surely you see the bearing of my thought.

"From my standpoint, I would as soon, nay, far rather, behold a donor, absolutely refuse to give, than to see him give liberally, and then have him curse the luck that brought the poor unto his door. The author of Proverbs voiced the proper sentiment, therefore, when he said: 'Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.' Better is a dry morsel and quietness therewith, than a house full of sacrifices and yet with strife. Better is a neighbor that is near, than a brother far off,' and he might have added, 'Better is a mite given with heart whole feelings, than much given with anger and bitterness, and the author who said, 'Open wide the hand to the poor and needy,' no more meant that one should open one's hand, but close one's eyes and one's heart and one's soul than did Moses command us to hold in disrespect every one except our parents when he said 'Honor thy father and thy mother.' The gift may be given, but if feelingless, though it bear lost the true aroma of charity, it will have been a noble gift. The hands may be the hands of Esau, but the voice is the voice of Jacob.

"Glancing in another direction, we shall find that our text has significance here also. Shakespeare in his fearless way, once said: 'Thou ever common that men are merrier when they are from home,' and in these few words we may find a wealth of meaning. It is only too true, and too sad, that many men reserve their happiest moods for places, for incidents and events without, or when visiting, they may see to be the happiest of mortals, the threshold of home is crossed, the laughter to a dissatisfied murmur, and what should be a happy home, becomes but a series of rooms that bear a marked resemblance to Pandora's box of miseries. With the opening of every door, a new misery becomes visible and life, at least home life, becomes unbearable. And yet why should a man reserve his complaints for home? Why should he swallow his rancor when without the home? Show to the world a smiling face and then make the inhabitants of the home, his nearest and dearest, become the scapegoats upon whom he may cast all his ill, his impatience, anger and acrimony? Why, I ask, should an individual, the most polite and courteous to a visitor or acquaintance, ever yield to bursts of discourtesy or impoliteness to relatives?

"Why, while on the lookout, continually, for places of amusement and enjoyment, why, while continually seeking to make engagements for passing the time in a pleasurable manner? Why, I ask, when such is the case, should not the home come in for a share of these enjoyments? Why cannot some pleasures be found at home? Why should not the hearth, and the sitting room and the parlor be the scenes of life's best, greatest and most lasting happiness? Why, I ask, and history echoes, re-echoes the word, 'Why? Yes it may well be regretted that in life there exist but too many examples of Jekyll and Hyde, where in one individual there seem to be combined two distinct characters, now to the outer world all that is gentlemanly and polished and courteous, now to the inner world of the home all that is ungentlemanly, rough and discourteous. The hands may be the hands of Esau, yet the voice ever remains the voice of Jacob.

"Transferring our attention now for a moment, to the realm of religion exclusively, we shall find that here also our text may give us much food for thought. I say to the realm of religion exclusively, and yet it's exactly there that the fault lies. For there should be no such thing as religion exclusively. If, by religion, we mean anything we mean under all circumstances something that should always be with us, some feeling, yearning, desire that should pervade our entire lives. If it be the binding of an individual personality to that of its Maker, then this bond should exist in the home, in the street and in the business by all means, as well as in the temple precincts. And yet how many people seem to think that religion is a matter concerned with the temple only, that religion is religion, but that business is business. Yes, and how many are there who fail to realize that in excluding from the domains of business and home life the inspiring and beneficent presence of religion, they are thus excluding all those elements which elevate life and make it worth living. The temple is no more identical with religion, I mean no more represents all the religion of a people than does the sun represent all the heavenly bodies. It is only a part, to be sure, a necessary and indispensable part, and yet only a part after all. Religion ought to know no limits. It should be evident on Monday as on Saturday or Sunday, in the home and the office, as well as in the temple. There ought not to be, and it is to be deeply regretted that there are individuals who fail to realize these truths, and who though devout worshippers, yet when it comes to a business transaction, remind one of Conan Doyle's character, Mr. Girdlestone, who was continually quoting scriptures, but might well have put under the door of his office, the sign: 'Business conducted on a purely non-religious basis.' In the temple or church Esau's hands were visible, but it needed but little outdoor investigation to see that the voice still remained Jacob's.

"And then, in conclusion, my friends, let us briefly consider the parts which voice and hand should play in life. When the sanctuary was being built and all the Israelites were bringing their contributions thereto, the Midrash tells us that Moses stood by and wept at the thought that he alone had not contributed anything. And as he wept, the angel Rabbi tells us, God appeared unto him and said, 'Weep not, thy work is most pleasing to Me, for thou hast been building the sanctuary of thy life, and thou hast been building the sanctuary of thy people. The thought which the Midrash teaches here desired to emphasize, was this, that those who have taught unto the world its greatest truths, deserve all the credit for the advancement of the world. Not the material builders, but the mind and soul builders. Assyria and Egypt and Greece and Rome all represented magnificent kingdoms, built palaces and temples, and obelisks and pyramids which were wonders of architectural and constructive skill. All were world powers and military giants. And yet they are unto us important to-day, not because of their works. All that remain thereof are ruins. If these powers represent anything to-day, it is because of what they have taught us. Greece is remembered, not for its temples, but for its ideals of life and beauty. Rome not because of its palaces, but because of its laws. And so throughout life. It was a Moses and a Jesus, and a Mohammed and a Luther who shaped the world's history much more than the men who fought the battles, or destroyed kingdoms, or built up magnificent domains. And even the greatest generals in the world have not been the men with the greatest strength or power, but rather the men best fitted to command in the literal sense of the term, men whose voices made themselves heard throughout the world. The voice has made itself heard in history's domain.

"And yet with all this, words mean least to-day when unaccompanied by work. What is needed, although, as I remarked, I have occupied and still occupy a distinctive position in life, but the world needs as well, the men whose hands are evident, who know not only to speak, but to work; who know not only how to suggest a movement, and influence others to see its good qualities, but knows as well, how to put his shoulder to the wheel and so hurry the movement to actual realization. Mere talk, tale-bearing and gossip never has done anything of worth in life, has never erected a lasting monument of good, though it may have erected many of bad. The Rabbin once said, 'Every deed well done gives birth to an angel who watches over his door.' It is with nothing of talk or words, and in this connection I should like to refer to one of those exquisite thoughts for which Claude G. Montefiore is so well known. He calls attention to the fact that Isaiah describes his angels with one voice and six wings, with which to fly and act, and remarks: 'What an angelic world this would be if every one of us did six times as much as he said.' Yes, the hands should play their parts in life. Action is absolute necessity for the success of a movement. The voice may be the voice of Jacob, the hands those of Esau, yet in modern life they should be so combined that what the tongue suggests of good, the hands should accomplish. Not only words, but work; not only thought, but deed. Only

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The "life-time" of Dr. Bull's Cough Syrup will never draw to a close. When a mother once uses it, she continues its use right along; because, she found, for curing cough, cold, croup and whooping-cough Dr. Bull's Cough Syrup unequalled by any other similar medicine. "I have used Dr. Bull's Cough Syrup, for ten or fifteen years in the family, for coughs and throat troubles caused by colds, and have found no superior article." Mrs. D. T. Clarke, 163 Congress St., Cleveland, O. Dr. Bull's Cough Syrup can be had everywhere for 25 cents. Dealers will say they have something else "just as good or better," because they want to make more profit. Don't be "taken in." Dr. Bull's Cough Syrup is the best.

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then will life be true unto itself. Only then will the true relationship between the different abilities in life have been gained, and only then will we realize that we can make our voices heard and our actions felt by being simple, truthful men and women, touched by no higher habit than sincerity, gifted with no other ability than that of doing good and right. May the time not be far distant, O, God!

AMATEUR PHOTOGRAPHY.

This department, every Thursday morning. Contributions from amateurs, addressed "Amateur Photography," must be in not later than Tuesday. Amateurs are requested to send prints from their notable negatives, giving particulars of development, exposure, etc. Their work will be criticised and suggestions made.

Instantaneous Photography.

All snap-shot photography is commonly called instantaneous, but the taking of moving objects comes under a separate head. Then again, there is the excitement and uncertainty connected with it. Of course you can't always get your object on the plate just when you want it, and it requires a quickness of the eye it, and when once acquired is a source of much satisfaction. I would recommend as a developer a combination of alkalis, and hydroquinone in equal parts, and to start with the developer in a cold state; then development will proceed slowly, keeping the plates as far away from the fire as possible.—W. S. Wake-man in Mail and Express.

Tripod Camera Hints.

One of the most essential points to be observed in photography is "the focusing." I have always found it more profitable when taking a photograph of a stationary object to use a small stop and give more time. The result is that I always get a good photograph, and that is always in focus. When giving a short exposure one has to use a larger stop, and consequently the object cut is not as clearly out as the one with the smaller stop. Portraits are different, as they have to be made instantaneous, as the person sitting gets tired and restless, and to get a good picture when in redoubt to both. This is for tripod cameras.—W. P. Lowry in Mail and Express.

In the Dark-room.

See that the room is perfectly secure from white light; look to the fireplace, if there is one, and the chimney under the door; if there is a skylight temporarily covered with some material, see that it is tacked down closely and not allowed to flap with any wind. Work with clean dishes, glasses and hands. Clean all dishes after use and rub dry or leave in a rack to dry. Keep one dish for hypo and renew the bath frequently. Tidiness in a dark-room will reward the operator handsomely. For development, have all bottles labeled clearly and within reach of hand; have a solution of bromide of potassium close to your side with less than No. 2. Let measuring glasses be clean and beware of those with broken bases. Have a lamp that burns well and does not smoke. Have as much ventilation as is possible. Do not fix a plate the moment the detail has appeared; beware of this, especially in rolls of film; obtain good density. Have as much clear cold water as ever you can. If not laid on, have several buckets, rinse well in various stages. Do not leave a finished negative in a black dish in a sink where there is a hot-water tap. Start with a weak light at first, and remember that a minute is a long one in a dark-room.

Stains on Negatives.

It sometimes happens after a plate or film is fixed that a drop or two of developer will get on it, causing a stain. This can be removed by flowing the plate with a weak solution of nitric acid—three or four drops in an ounce of water. Rinse under the tap afterwards. A stronger

DEVELOPING AND PRINTING

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solution of nitric acid will reduce the density of an over developed negative, but if used too strong the film will be softened. Nitric acid will also take the yellow out of a negative, but the plate must be free from hypo.—The Camera.

To Deepen Prints.

If you find a print which, after being toned and fixed, has not been printed dark enough or is weak, do not throw it away, but after the usual final washing and drying, well damp it again and then squeeze it on a piece of fine ground glass which has been previously well washed and polished with "French chalk." Of course, it alters the tone a bit, but it strengthens the print wonderfully, and also gives such a delightful matt surface.

Simple Fire Extinguisher.

Pail Mail Gazette: A simple fire extinguisher can be made at very little cost. If twenty pounds of common salt and ten pounds of sal-ammoniac are dissolved in seven gallons of water, and the mixture afterward put into quart bottles of thin glass, the grenades so made will be found to be very efficient for extinguishing small outbreaks of fire. The bottles should be tightly corked and sealed so as to prevent evaporation, and when a fire occurs they must be thrown in or near the flames so as to break and thus liberate the gas contained to effect the desired object.

Good Old Days.

Time lends enchantment and when people sigh for the good old days of yore it proves many things, among them the fact that the people of the nineteenth century do not know when they are well off.

No sane person would exchange elevators, telephones, steam heat and electric lights for the kerosene misery of a century ago, and yet we constantly hear reference to lovely times of yore and the "days of good Queen Bess." The comparison between the dinner table of that time and of to-day is sufficient to illustrate the ridiculous side of this romantic class and silver, the people in Elizabethan times sat down before rough-hewn tables covered with no cloth. Joints of meat were brought in on the spits on which they had been cooked, and nobody troubled to carve, but hacked the meat in the rudest way, great chunks being given the hungry guests. These guests helped themselves with their fingers and their plates were only huge slices of thick bread which were afterward eaten. The remnants of any morsel were thrown under the table to the dogs which hung about. As the floors had no carpets and were covered with rushes, there was nothing to spoil, but the idea of the debris of a meal littering the floor and perhaps remaining there if the dogs had not happened to be hungry is decidedly unpleasant.

MR. C. M. DIXON, a well known merchant of Pleasant Ridge, Fulton County, Pa., has a little girl who is frequently threatened with croup, but when the first symptoms appear, his wife gives her Chamberlain's Cough Remedy, which always affords prompt relief. The 25 and 50 cent sizes for sale by druggists.

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By virtue of a deed of trust made by Reason Moxing and Carrie B. Moxing, his wife, and Thomas Moxing, to me, as trustee, bearing date on the 25th day of June, 1895, and now of record in the clerk's office of the county court of Ohio county, West Virginia, in Deed of Trust Book No. 43, page 116, I will on
SATURDAY, THE 18th DAY OF DECEMBER, 1897,

sell at public auction at the north front door of the court house of Ohio county, West Virginia, commencing at 10 o'clock a. m., the following described tract of land, situated on the waters of the "Graw's Run and Battle Run, in Liberty district, Ohio county, West Virginia, and bounded and described as follows:
First tract—Beginning at a stone near a white oak in Frederick's line, and corner to lands of Melvin and Martin Bowman, and thence with Bowman's line, 250 rods, to a stone corner to the line of Morrow Gibson; thence with Gibson's line north 77° west 23.2 poles to a beech stump; thence north 145° west 12 poles to a stake; thence south 70.5° east 2.1 poles to a stone corner to the line of Morrow Gibson; thence with Morrow's line north 29.5° east 42.4 poles to an iron wedge; thence north 17.5° west 17.5 poles to a white oak corner to lands of Jacob Debnario; thence north 55° east 44.2 poles to a post; thence south 48° east 39 poles to a stake; thence south 70.5° east 2.1 poles to the place of beginning, and containing forty-eight (48) acres and seventy (70) poles, more or less, as surveyed by McClerny on the 15th day of June, 1895. This being the same property that was conveyed to the said Reason Moxing and Carrie B. Moxing by Melvin Bowman and Martin Bowman, by deed bearing date on the 25th day of June, 1895, and now of record in the clerk's office of the county court of Ohio county, West Virginia, in Deed Book No. 43, page 106.

Second tract—Beginning at or near a beech in the line of lands formerly owned by Edward Ray, and corner to lands owned by Taggart, and thence with Taggart's line north 88° east 25 poles; thence south 25° west 28.70 poles to the line of Morrow Gibson, formerly Edward Ray; thence with Gibson's line north 77° west 23.2 poles to the line of the first tract hereinbefore described; thence north 25° east 44.9 poles to an iron wedge; thence north 17.5° west 17.5 poles to the place of beginning, and containing sixteen (16) acres and one hundred and forty-eight (148) poles, more or less. This being the same tract of land that was conveyed to the said Reason Moxing and Carrie B. Moxing by Melvin Bowman and Martin Bowman, by deed bearing date on the 15th day of June, 1895, and of record in the clerk's office of the county court of Ohio county, West Virginia, in Deed Book No. 43, page 106.

The property hereinbefore described will be sold as a whole, or in separate parcels as may be deemed best by the trustee.
TERMS OF SALE.
One-third of the purchase money, and as much more as the purchaser may wish to pay, in cash on day of sale; the balance in two equal payments at one and two years, with interest from day of sale, secured by mortgage on the premises, and approved by the court, and the balance of the purchase money to be paid in cash on the day of sale.

W. M. DUNLAP, Trustee.

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THE WIGWAM RESTAURANT AND CAFE,
1402 MARKET STREET.
Warm meals served in their best style. Dining rooms easy and snug. All sorts of order cooking, and prices reasonable. Day restaurant that provides a first-class ladies' and gentlemen's dining parlors. Entrance on Fourteenth street.
Merchants' Hot Lunch daily. Breakfast and Potatoes, Coffee, Bread and Butter 20 cents. Bill charged daily.
JULY B. BRUBAKER, Proprietor.